THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar, B.A.

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The Hindu Message stands for
(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIA'S PLACES OF PILGRIMAGE

By K. S. Ramaswami Sastri, B.A., B.L.,

O city mine with hundred dreaming towers!
The holy river with entwining arms
Caresses glad thy immemorial charms
Which have unaging youth through hastening hours.
Like some young queen in her imperial bowers
That Towers all with joys and saves from harms
Doth shine, like full moon bright above the storms
The Great Auspicious Goddess decked with flowers.
Closely the Lord in his all-seeing sleep
Upon the couch of His eternity
Doth lie in sweet adored divine repose
A thousand memories around me sweep,
And Retrospection's backward current free
Doth bear my mind to see thy charms and glows.

An Important Announcement.

The Acharya Jayanti Number.

OF THE

HINDU MESSAGE

will be issued on Thursday the 26th instant and will contain the following specially written articles.

1. The Realism of Sri Sankaracharya
By Professor K. Sundararama Aiyar M.A.
2. The Uniqueness of Sri Sankara's Doctrine
By R. Krishnaswamy Sastry B.A.
3. Sri Ramanuja's Criticism of Sankara-darsana
By S. Kuppuswamy Sastry M.A.
4. Sri Ramanuja's Gita-bhashya:— As literature and as philosophy
By K. S. Ramaswamy Sastry B.A., B.L.
5. Sources of the Religion and Philosophy of Sri Ramanuja
By T. T. Rangachariar B.A., B.L.
6. The place of Sri Ramanuja in the story of India
By Professor K. Sundararama Aiyar M.A.
7. The future of orthodox Hinduism
By N. K. Venkatesa Aiyar M.A., L.T.
8. Sankara, the saviour
By J. S. R. Sarma B.A.
9. Sri Sankara as a Bhakta
By R. Krishnaswamy Aiyar M.A., B.L.
10. The Practical Advaita of Sri Sankaracharya
By P. N. Srinivasachariar M.A.

and several others which will be announced in our next issue.

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Events of the Week.

His Holiness Sri Jagadguru Sri Sankaracharya of Kanchi Kamakoti Peetham, Kumbakonam arrives at Jambukesvaram for the Tatanka Pratishtha festival on the 23rd of April, when the citizens of Trichinopoly and Srirangam will give His Holiness a Grand Public Reception.

* * *

The Brahmins will be acting in a manner unworthy of their ancient and honourable traditions, if they yield to the suggestion that they "should stand aside altogether from the ensuing elections to the Madras Legislative Council." Even if not a single Brahmin candidate is elected, as is *very likely*, they ought to *endeavour* to succeed, they ought to *deserve* to succeed by making the endeavour. No doubt, the *so-called "party in power"* follow a leader who is not only a "grand old man," as His Excellency says, but a *blind* G. O. M., too—for he asks his followers "*never to trust*" and "never to help" and "never to vote" for any Brahman whatsoever. He and his party must not fail to remember that they have to stand at the bar of the judgment of history. But that is a matter for themselves to settle and between themselves. Brahmins have ever associated themselves with the Non-Brahmin Hindus on honourable and equal terms in the history and politics of the Hindu states which flourished in India, before the hordes of foreign invaders overthrew them and established their own supremacy by force, or intrigue, or both. If now, as soon as some non-Brahman Hindus have acquired political power, they have chosen and resolved to "never trust, help, or vote" for Brahmins, they are welcome to do so. But we do not think that *all non-Brahmins* are disposed to act upon the same principle. At the last elections, at least, they did not adopt such egregious folly or wickedness as to follow blindly so dishonourable a course,—and we trust that they will not do so this time. We do know that there are several highly educated and honourable men among our non-Brahmin Hindu brethren everywhere, and we trust that they will bring into exercise their love of "fair play" and honourable public spirit into full exercise and activity. *Englishmen are apt to boast that they alone love fair play, and that the Indian mind is incapable of rising to the height of such a noble spirit and endeavour.* It is for non-Brahmins *outside* the "party in power" to prove or disprove it. We, Brahmins have ever been keen about giving every one, his share in public life and the government of the state,—and we are as keen now about our share in it, as ever before in the past. If we are altogether excluded from what is our due share in either, we shall of course, have to stand aloof, as we have done to some extent by the insane tactics which have been in the ascendant during these three years past. But that is no dishonour to us. His Excellency quoted in his recent closing speech in the Legislative Council H. R. H. the Duke of Connaught's dictum:—"Liberty, unless human brotherhood follows in its steps, may easily become a greater tyranny." One of the present Ministers publicly called Brahmins, "our elder brothers." Can his 'party in power," so-called, appreciate his sentiment'? Can they at least render the same "justice to the Brahmins that they want themselves"? Have they the stomach, and the freedom from fear and prejudice, needed to grant to Brahmins that much share of, and association with, *public life and public authority* as is their *due*,—that much *only*, that much *at least*?

* * *

We have read carefully what H. E. Lord Willingdon has had to say regarding the recent crisis arising out of the rejection of the Irrigation Bill. We think that his own words suggest that there is something left unsaid, and that there has happened more behind the scenes than has yet become fully known to the public. His Excellency tells us:—"They (the Ministers, made it quite clear to myself and other members of my government that they felt considerable doubt as to whether we should get a majority for the Bill on its introduction." What we want to know is,—Did the Ministers "make it clear," also, to His Excellency and the "other members of (his) Government" that they would not vote in favour of the Bill, or abstain from voting? If they had done that, it is *likely* that Sir K. Srinivasa Iyengar would not have proceeded with the measure in this session, but deferred it for introduction into the new Council which would sit after the coming General Election. At least, such a supposition is fully tenable and reasonable.—Why, again, did His Excellency fail to inform us what has prevented himself—or even Sir K. Srinivasa Iyengar—from a clear statement in the Council explaining the reasons for his resignation. We know well that His Excellency would not at all like—so delicate is his sense of the amenities of public life—to go out of his legitimate and chosen field of public activity in a manner which would mar, in the slightest degree, the susceptibilities of his colleagues, the Ministers. But, why did Sir K. Srinivasa Iyengar at least fail to set matters right for the public to arrive at a correct judgment regarding this affair as a whole. Public life in this country is still in its inchoate condition,—it is also, in South India, made abnormal and even wanting in decorum, if not also in decency, by the introduction of mercenary communal claims and squabbles which are ungainly, unpalatable, unconventional, and uncreditable both to those who, in season and out of season, press them in our "parliament." Shall it continue the same in the future?

* * *

A correspondent of *The Madras Mail*—who, it is clear, is an Anglo-Indian bureacrat, certainly not an Indian—writes a letter which our contemporary inserts under the following heading:—"*Vocational training—A Farce. The Hon. Mr. Patro Criticised.*" The correspondent, after stating that "you are aware that one of the remedies boomed by the Minister of Education is that of vocational training in high schools," goes on to quote the following extract from the latest *Times Educational Suppliment*:—

"The Carnegie Foundation is dissatisfied with the results of the free public system of education in the United States... The Carnegie Foundation denounces the system of vocational training as an educational farce...The critics declare that the notion that trade-school training could be made a part of general high school work has served to make soft and flabby the general conception as to what kind of skill and energy is needed for the prosecution of an honourable trade. This frank speaking will not pass unnoticed in this country. Each country and nation has its specific problems, but there is probably general truth in the proposition that vocational courses cannot take the place of apprenticeship."

The best plan, in our view, is to render vocational courses accessible to apprentices,—wherever this plan is feasible. This was largely what happened in ancient India; and even now there remains several classes of society and sub-castes following certain occupations from which apprentices can be drawn and certain vocational courses made accessible to them—viz., silk-weavers, goldsmiths, blacksmiths &c. The British Government in India has hitherto neglected them, and the present Minister seems to be following the plan of his truant predecessors. The *Times* (London) is perfectly justified when it says that "vocational courses cannot take the place of apprenticeship." Why do not our Indian Ministers make their appeal to the Indian sub-castes which still pursue their traditional occupations to provide their apprentices with the new vocational courses which are being now planned? They should form the preponderant body of the pupils attending these courses, but others need not be excluded.

* * *

We understand that there is no basis for the story going the round that Mr. T. V. Seshagiri Iyer has been appointed Chairman of the Tariff Board to be constituted as a result of the recommendations of the Indian Tariff Commission.

* * *

In our article last week on the Palestine Mandate, there was a ragrettable omission of an important fact. The returns of Arabs, Moslims or Christians, is inaccurate and much below the actual, as very large numbers of them refused to be enrolled as their only way of protest against Great Britain's action. This, it will be seen, considerably strengthens our argument.

The Hindu Message

Dharma and Life—Part II.

XI—Education under the Sad-Guru.

The *Sad-Guru* is so-called, because he alone can teach the human mind qualified for it to realise the *one Self without a second which is alone real.* The Indian Vedantin holds that, above the world of *phenomenal* experience through the senses and the mind in the states of waking, dream, and sleep, and above all knowledge of the difference of the threefold entities of experiencer, experience, and experienced, there is a purely *noumenal Reality,*—an existence where all starting-points for objective and subjective knowledge cease,—where there are neither outer objects nor inner copies or representatives of them,—where there is no *given* "existent" or experience of any kind irresistibly forcing itself upon an inner consciousness or mind and possessing an attribute, faculty or power which we ordinarily regard as an inevitable instinct or intuition. The Vedantin also holds that there are practical processes which can be taught in order to attain to the realisation of this One Existence when the human mind is qualified for it,—*i.e.*, when it has risen above *all* worldly desires and temptations and when it has also the intense desire and longing for the realisation of the One Self. This longing and eager desire arises because the one Self is, in its essence, of the nature of the Bliss of Love, above the bondage arising from the transient feelings of pleasure and pain attaching to all worldly experiences in space and time. All such experiences *seem* real, but they are not *truly* so,—because they vanish and we shall experience their evanescence when we attain to the knowledge of the One True and Noumenal Existence which is the Self. All correlative conceptions and experiences—such as good and bad, pleasure and pain, eternal and temporal, &c.—are sure to fail and pass for ever when the knowledge of the one Innermost Bliss of Love which is the absolute Self is reached and realised. Hence they are all *appearances* and so not *real.* We cannot comprehend reality by merely developing appearances, but we must pass away from them. The *Sad-Guru* is the one messenger from heaven who can teach us the processes by which we can once and for ever transcend the binding effects and miseries of the transient experiences of the world which only *appear real* to us, because they rest on the one Self as the basis and pass away when that one Self is gained and realised as the true Reality, even as the perception of silver ceases when we gain the knowledge of the mother-of-pearl before us. The processes taught by the Sad-Guru belong, even as his own mind and body do, to the phenomenal world, but they enable the qualified person to gain and realise the absolute Self which is the one reality,—to transcend for ever all the experiences of the world which once were real, but are no longer such, even as we pass from the knowledge of silver to the knowledge of the mother-of-pearl when once our attention is called to it.

The mind of man is the source of all the knowledge we possess of the phenomenal world, objective and subjective. It has been well said:—"to know is to relate." All phenomenal knowledge is relative, –implies a threefold relation existing between knower, known, and knowledge, a relation brought about through the agency of the mind and sense-organs. The human organism acts through the mind and sense-organs in order to establish a relation in space and time with the objects of the world of phenomena, objective and subjective. We thus see that there is a mechanism of perception, a process of perception, and a complex of character and essences constituting the objects perceived,—and all these belong to the phenomenal world, in fact they constitute that world for the Self. The Sad-Guru's teaching enables the mind to lose itself in the process of contemplating certain objects which are also phenomenal, and when this "*loss*"—called technically *manonasa*, destruction of mind—takes place, there is left only the Self, absolute and immutable and non related,—"one only without a Second."

The Vedanta system of thought and religion sums up the processes leading to the realisation of the supreme and absolute Self as *Sravana*, *Manana* and *Nididhyasana* (*yoga*). *Srarara* is the "hearing" of the teaching given by the Guru. *Manana* is the mental turning over of the *reasonings* taught by the Guru in order to comprehend as unqnestionable the metaphysical doctrine that there is one reality, and one only, without a second. The Sad-Guru

does not care for dialectics at all, he only gives a few elementary arguments and common illustrations to convince his disciple that the doctrine of the one reality only is alone true and likely to lead to liberation from the sorrows and the bondage of the world of phenomena. The disciple is presently to begin the course of training which is to lead to the practical realisation of that one reality,—the absolute Self, the innermost bliss of love, free from all the distinctions and dualities of pleasure and pain, good and bad, eternal and temporal, &c. The training consists of a few processes easily taught, but the practice of them is attended with much difficulty, the degree of which will vary with different individuals, as they belong to various grades of spiritual development. These processes are not always mentioned in our sacred books; and even when they are mentioned, we cannot practise them without oral instruction from a Guru. For instance, the Gita (V. 27, 28) mentions a very important formula, physical and mental,—a process which contains in summary form all the detailed processes taught in the chapter which immediately follows. The Mandala-Brahmana Upanishad mentions certain practices or processes of meditation which have similarly to be orally taught by the Guru. The Hamsa-Upanishad also mentions similar process of meditation and a *Mantra* to be daily repeated a certain number of times, and these practices lead gradually to the production of ten *Nadas*—sounds roaring like those of bells or clouds, and sweet and gentle like those of the *Veena* or *Venu*—which, when meditated upon, lead to spiritual development, in higher and higher degrees, and finally to the realisation of the Supreme Self which, in its essence, is of the nature of the absolute Bliss of Love. The Guru's initiations are given privately to his disciple, and consist of various items which are communicated only at intervals, long or short, and with due regard to the advances made by him. If the disciple is unspiritual and wooden, the higher practices are not likely to be taught at all. But this rarely happens, for the Guru selects his disciples only after subjecting them to various hard tests. Such as have only materialistic tastes and tendencies are generally asked to confine themselves at first to the daily morning and evening prayers. But even such men are sure to advance spiritually and become qualified for initiation if they have such constant and absolute faith in, and reverence for, the Guru as to attract his loving and merciful grace. The *Guru-puja* (worship) and *Guru-stotra* (hymn of praise) are the first items to be taught in order to give the disciple the opportunity to know how great and gracious is the Guru's personality, and how necessary it is that the disciple's faith and reverence and loving kindness towards the Guru should be as perfect and sincere as that which he feels towards the Supreme Being. When the disciple's time for spiritual advance comes on, it is the Supreme Being himself, as we believe, that directs the Guru to appear and in fact takes the form of the Guru to raise him above the bonds of Samsara (unspiritual and materialistic life) and the miseries thereof. The processes, doctrines, and reasonings taught by the Guru are not verifiable according to Western canons of scientific criticism or methods of scientific investigation, because the disciple's sense-organs and mind are to be trained to turn inwards—towards the innermost Self,—and not towards the external objects and forces of nature with which alone Western science concerns itself. He who has no faith in an inner spiritual entity, which is the one basis and source of all forms of matter can have no place in the region of the spirit or fitness for the initiation and instruction which the Sad-Guru alone can convey in order to elevate him into the serene heights and fathomless depths of the bliss of spiritual life.

It is impossible to explain here these spiritual processes and practices leading to the ultimate realisation of the highest Self so as to render them intelligible and recognisable to the uninitiated. The committing of them to writing can only prove a source of misapprehension,—a distorting medium which will land the reader in perplexities of all kinds. But, in order to make the reader understand that the processes themselves are not mere fictions, but hard realities, we will mention that they consist mainly of (1) *Japa* (verbal repetition daily of *mantras* or mystic and Vedic formulae) which have the effect of preparing the body and mind of the disciple for the practices which are to be imparted later; (2) *Mudras*, which are the practices themselves. These are in fact, innumerable, and each Guru knows and imparts what is needed for his own particular method of realisation. (3) *Lakshyas*, or inner objects of contemplation, which in due course lead to the dissolution of the mind needed for the perceptive realisation of the One Absolute Self whose essence is of the nature of *Ananda* (the Innermost Bliss of Love). The dissolution of mind just mentioned is technically known as *mano-laya*. In his *yoga-taravali*, Sri Sankaracharya says that Paramasiva has taught 1,25,000 processes of meditation by which this dissolution of mind is to be gained. It is man's mind

that is the source and cause of his perceiving all the distinctions and dualities in the universe. Let the mind be dissolved, and all our experiences of the multiformity of nature cease once for all and we realise the one distinctionless, non-dual, absolute Self,—we gain the experience which is known as *Kaivalya*, the final and blissful state of isolation in which the Self alone is a reality to us and is detached from association with the material world.

It is absurd to suppose that this state of *Kaivalya* or realisation of the one absolute Self (or Noumenal Existence) springs from selfishness. For, selfishness can come in even as a possibility, *only if there is a second entity*,—a differentiating and relating entity. The Vedantin who follows Sri Sankaracharya asserts that *Jiva* and *Jagat* (the individal personality and the universe of matter) are also *real*, they are not *realities*,— they are *existents*, but not *Existence*. For, when the realisation of the one innermost self-effulgent Self (*Pratyagabhinna-atma—sakshatkara*) is reached, both Jiva and Jagat are stultified (*bădhita*), and recognised as unreal even when perceived by the senses and mind which continue to act as limiting adjuncts. The example of the *reflected images* of trees growing on the bank of a tank or river is often quoted here as *analogous*. Children often get frightened when they see trees in motion, as it were, below the surface of the water, when the wind blows it,—but those same children grow in age and know that there are only reflected images, and no trees, there, and that the trees growing on the bank are alone real and not the reflections or images of them observed below the surface of the water owing to an optical peculiarity common to all humanity. Thus Atman is the "One Existence only, without a second" (*ekam-eva-advitiyam*); and hence there is here no room for selfishness, or even for unselfishness. In the *second* place, it is only when we have risen from the Adharmic life to the life of Dharma and from the latter to the *neutral* state of purity and desirelessness (*chittasuddhi, vairagya*) and perfect freedom from all kinds of egotism,—a state of complete disgust towards Samsaric life in any form and in any quarter of the universe, whether composed of the three Gunas or only of Sattva-Guna—that we shall meet the Sad-Guru, our supreme and only saviour and Heaven's appointed messenger and guide.

Certification seems to be the rage. Lord Willingdon certified and restored to the budget two of the items cut by the Legistature. The items referred to grants for the Agency tract and some minor measures relating to labour. That the legislature may the easier swallow this bitter pill, administered over again, of the autocratic powers vested in the Governor, there was a good deal of judicious patting on the back of the legislators as to what good boys they were. The Congress organs in Madras immediately took the Governor to task and pointed out how the existence as well as the exercise of the certification powers were wrong and how in any case there were other remedies open. It was also pointed out that no legislature can ever achieve anything which did not occasionally make mistakes. Mrs. Besant's organ immediately pounced upon the two organs, and perhaps with a view to pay off some old, indelible scores, maliciously suggested that "the experienced editor being away ill," was explanatory of the *Hindu's* attitude. This "degradation of politics to the level of a fish-wives' argument" was more than the *Hindu* could tolerate; and the following fine retort came from our contemporary. "The *Hindu* has its policy apart from the personalities of component individuals and these last endeavour to maintain that policy. It may be wrong—our contemporary might here quote with gusto the famous remark "we are none of us infallible, not even the youngest of us"—but it is a little hard on the rest of us to suggest not only that three score and ten holds the monopoly of all political wisdom but that less mature views have no right to be heard. To say that youthful folly rushes in where elderly angels fear to tread is not a safe attitude to take up in a political controversy. It is so strong an incentive to retaliatory rudeness."

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"While not calling in question the truth of the charges gravely made, with a full sense of responsibility, against Police methods in malabar under the Martial law regime by Mr. Manjeri Ramier, we hold the view that it is a great pity this gentleman did not speak up earlier in such clear accents. Obviously, Mr. Ramier knew these details only through the record of judicial proceedings that he cites. That is the only charitable construction upon his past silence. Or was it that he was stung to the quick by a civilian's audacious assertion that he was a liar? In any case he has blown wholesome air on a putrid atmosphere: and it is up to the government to vindicate themselves, they having ostrichlike refused to look the facts in the face so far. That government however did not take up Mrs. Sarojini Naidu's challenge: Yet we do not think it could have fallen so low indeed as not to move even when its own judicial officers have lifted a corner of the veil over the lurid doings of the myrmidons of law and order. What is the *real* democratic party with its block majority going to do in the matter. The fact cannot be concealed from the public that the crass reactionary attitude of this majority, arising from a despicable and peurile political pique that recked not of throwing their own countrymen to the wolves, has been responsible for much of this disregard of the elementary rights of the citizens of the Moplah country.

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In the Indian Legislative Assembly in the session just closed, Sir Montagu Webb asked the Government to state what percentage the cost of the military service in India in 1913-14 and 1921-22 bore (*a*) to the total expenditure of the Central and Provincial Governments combined, and (*b*) to the total cost, excluding commercial services, of administration in India of the combined Central and Provincial Governments. Sir Basil Blackett replying said:—the percentages were in 1913-14 (*a*) 19·5, and (*b*) 32. In 1921-22, the percentages were (*a*) 23·8, and (*b*) 38·3, The corresponding figures for 1923-24 were approximately (*a*) 21·6, and (*b*) 35·2.

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"I quite realise that I have not in the remotest degree tried to please you or your Minister, but I claim that I have acted throughout in the best interests of the University, notwithstanding formidable difficulties and obstacles and that I have uniformly tried to save your Government from the pursuit of radically wrong courses. I am not surprised tha

neither you nor your Minister can tolerate me. You assert that you want us to be men. You have one before you who can speak and act fearlessly according to his convictions and you are not able to stand the sight of him. It may not be impossible for you to secure the services of a subservient Vice-Chancellor prepared always to carry out the mandates of your Government and to act as a spy on the Senate. He may enjoy the confidence of your Government, but he will not certainly enjoy the confidence of the Senate and the public of Bengal. We shall watch with interest the performances of a Vice-Chancellor of the type creating a new tradition for the office. I send you without hesitation the only answer which an honourable man can send—an answer which you and your advisers expect and desire. I decline the insulting offer you have made to me."

***

In these words of concentrated scorn, the Great Vice-Chancellor of the Calcutta University has spurned aside the offer of a fresh term of office on condition that he be subservient to the Government and the Minister of Education in Bengal. This tactless offer of the Head of the Government has been called an attempt to bribe Sir Ashutosh Mukherjee. It has however been plain for some time past that some such crisis was approaching: and those who were present at the Convocation on Saturday, March 24, must have sensed that it was the Vice-Chancellor's swan song and last word to his critics. The fates and Lord Lytton's tactlessness gave Sir Ashutosh another opportunity to go at him hammer and tongs. And the valiant knight has laid thick with his heavy bludgeon—but by no means on an undeserving party, as educated Bengal seem to think.

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Here is what a particularly competent eye-witness at the Convocation stated: "Sir Ashutosh stood up foursquare in moral and intellectual grandeur to answer the criticism concentrated upon him, as on a *corpus vile*, in the past twelve month, and only the intellectually dishonest could fail to be wholly responsive to his candour of soul and plenary vision of life. He was master of his theme and he gave us no mere record of achievement but the culmination of an experience both profound and unique. The effectiveness of his deliverance was heightened by contrast with the taradiddles of the Chancellor who preceded him. Taking the most charitable view of it Lord Lytton's address was an otiose appendix to the apologies made by himself and his Minister of education in the Bengal Legislative Council for their share in baiting the bull."..."I commend the testimony which Sir Ashutosh Mukherjee has gathered with a complete acknowledgment of experience to the Government of India which will sooner or later be called upon to consider the fetters the Government of Bengal in unholy alliance with a 'confederacy of political adventurers, academic imposters and sanctimonious hypocrites' would forge to hold in thrall the one institution in Bengal which has striven and is striving still, in spite of detraction and calumny, to sow the seed of nationality so that it will germinate with rigour and opulent self-respect."

***

Aye: and there came the rub. Taking advantage of the temporary muddle into which the University's finances had got, the Government of Bengal wanted to make it a subservient body as a condition precedent to giving it succour. Sir Ashustosh in clarion tones stated the Senate's attitude towards "the legislative tinkers of every degree who would try their hands at maiming the noble fabric which is largely the work of his indomitable genius." Here are the relevant passages: "We have never made a secret of our deeprooted conviction that the best interests of the nation imperiously demand an autonomous University, disentangled from the meshes of a political organisation of a new type, which has not yet had time to establish a regular tradition and whose future growth and possibilities cannot be predicted with certainty by the wisest of prophets. Surely it cannot be for the welfare of an educational institution of the highest grade that it should be liable to be blown about by every wind of fashionable dogma in political circles, or that its principles and policies should be dependent upon every rise or fall in the political barometer. We stand unreservedly by the doctrine that if education is to be our policy as a nation, it must not be our politics: freedom is its very life-blood, the condition of its growth, the secret of its success."

***

After this magnificent effort dealing death right in all the ranks pursuing towards the University "a villanous policy of hyperborean envy and malice," Sir Ashutosh returned home to find a letter from Lord Lytton making "the insulting offer" which, as he says, he spurned aside. How many of our *novis homines* are capable of standing up to a bureaucrat like this? Mr. B. N. Basu has been appointed as Vice-Chancellor in his stead, obviously a stop gap measure: and we are assured he well not be a "Silken Thomas" either.

Medical.

A Firm-Rooted Hindu Custom.

The Hindu Dietary.

[By P. V. JAGADISA AIYAR.]

The order in which the several articles of diet are made use of by the Hindus reveals the profound knowledge manifested by the sages of old in physiology and anatomy. In fact they seem to have been posted with fuller knowledge of the functions of the different organs of the body than modern scientists are. It is proposed to deal here with the vegetable diet only and not animel diet and that too of the higher class people of the Hindu community. The several courses may be sharply classified under (1) preparations stimulating glands like the salivary gland etc. (2) stuff yielding starch (3) stuff yielding proteid (4) Fats (5) salts and (6) preparations having properties nullifying injurious effects of food on the system.

A sweet preparation called '*Payasam*' is to be taken first. As this contains sugar instead of the starch in the rice, it serves the purpose of starting easily the flow of saliva facilitating the conversion of starch in the next course of rice into sugar and its ready absorption in the system.

The second course consists of boiled rice mixed with boiled dhol and ghee. Rice contains starch, dhol contains proteid and these are duly digested and absorbed.

The ghee added makes the course palatable and it also serves the purpose of a lubricant, facilitating the passage of food through the alimentary canal system. Several preparations going by the names, *Sambhar*, *Koottu*, *Morkolambu* etc., are used to facilitate the profuse flow of saliva stimulating the salivary glands in the mouth.

The next preparation is what is called '*Rasam*' and there are several kinds of it going by the names, *Mysore-rasam Pannir-rasam*, *Milagu-rasam*, *Poricha-rasam* and so on. This is used with boiled rice and swallowed. Here too, preparations going by the names *Varuval*, *kari*, *koottu*, *pachadi* etc., are made use of to stimulate the glands. In all these preparations tamarind, oil, salt, spices, black gram etc. are used to be absorbed into the blood and thus enrich it, to enable it to build fine tissues. Substances like coriander seeds, communal seeds, mustard seeds, pepper etc. serve different purposes in the process of digestion of the food-stuff taken into the system. Some serve the purpose of stomachic, some like the substance Asafoetida in regulating the wind in the stomach, some to regulate the functions of the liver and so on.

The next course consists in a variety of cakes left to simmer in boiling oil or ghee, some sweet and

others not-sweet but hot and so on. These are such as are capable of digestion in the stomach and the intestines near it. In these preparations are added spices etc. that have carminative and stomachic properties.

The last course but one consists of fruits to aid in the digestion of the food and the last course itself is boiled rice, mixed with curd or sour milk which contains a large quantity of salts necessary for the body. One interesting act in this connection is that about the close of the meal stanzas in praise of God are recited in a pleasant voice and tune by some among the guests. This is perhaps to aid the inner forces to build out of the food taken tissues capable of responding to finer emotions and feelings. It is the firm-rooted belief of the Hindus that food taken with mind resting on pure and noble thoughts would go to build up bodies achieving noble deeds. For this purpose silence and meditation upon God during the meal time are observed by the wise; but the jolly and worldly-minded men and women swallow their food with pleasant *tete-a-tete*, which helps them to build bodies capable of responding hilarious impacts.

At any rate food should never be taken with impure and bad thoughts for the reason that such men are sure to build bodies capable of doing bad and wicked actions. Further, food is enjoined to be eaten in company for the simple reason that mind may be engaged in pleasant thoughts and conversation during the meal. The importance of *samaradhana* etc., lies in this fact only, viz., that the host helps the guests to build into their bodies tissues capable of responding to devotional impacts, if the feast is held in honour of a deity, and hilarious and jolly impacts if it happens to be one given on marriage occasions. So if people bent on building bodies of a requisite temperament let them but make it a point to dwell on the particular virtue required when taking their meals for a sufficient period of time and then they may be surely crowned with success. At the close of the meal *pan-supari*, flowers and sandal paste are distributed to the guests.

Historical and Scientific.

Lectures on Indian Music.

By M. S. Ramaswamy Aiyar, B.A., B.L., L.T.,

Lecture IV.

(*Continued.*)

23. Take, for instance, the most popular scale of South India, Mayamalavagowla which is sung thus:—

S — R_1 — G_2 — M_1 — P — D_1 — N_2 — Ṡ

and the process of selecting these eight notes from Fig. 4 may be shown thus:—

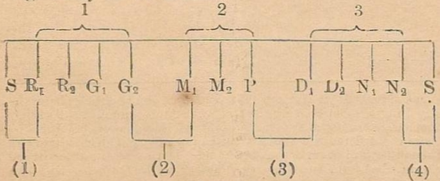

Fig. VI.

We have here three tones and four semitones. Of the three tones, the first and the third will be found to consist each of one full tone and a residue but are, for all practical purposes, deemed to be each one *whole* tone. Take, again, another scale, *Vakulabharana* which is sung thus:—

S — R_1 — G_2 — M_1 — P — D_1 — N_1 — S

and the process of selecting these eight notes, from Fig 4, may be shown thus:—

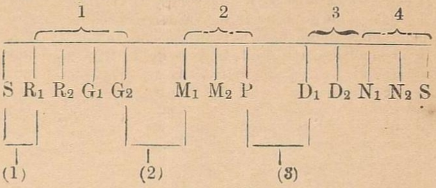

Fig. VII.

Here we have four tones and three semitones, the first tone alone is, though practically a whole tone really a tone and a residue.

24. The following conclusions at which we have arrived, are important:—

(1) A full scale consists of twelve semitones or six tones. This is not singable.

(2) A singable scale consists of five tones or less (but not less than three) *and* two semitones or more (but not more than four.)

(8) The scale of five tones *and* two semitones is called a 'diatonic' scale, because the *tones* therein play a prominent part. While the scale of less than five tones and more than two semitones is called a 'chromatic' scale, because the *semitones* therein play a prominent part and give it their own *chroma* or color. 'A chromatic melody', observes Mr. Strangways, 'tends to centre in the cluster of semitones.'

25. Do the notes, in Fig. 4, form—even as they are—a Scale? That was the question we had proposed to answer. In the light of the definition, given above, of a scale, the thirteen notes, in Fig. 4, do form a Scale. Is it diatonic or chromatic? Since it is the twelve semitones that play a prominent part therein, the scale of Fig. 4 must be deemed to be a chromatic scale. So the Europeans call it. But, as has been said, it is not singable but merely consists of a group of thirteen notes. Hence the chromatic scale of Fig. 4, may be called by some such name as the *Chromatic-group-scale*,' as opposed to so many chromatic singable scales which may be called *chromatic scales* pure and simple. The present diatonic and chromatic scales may be said to have emanated from out of this chromatic-group-scale of Fig. 4. Hence it is that the Hindus, like the Greeks, held that the chromatic preceded the diatonic.

26. The ancient Indian word for the chromatic-group-scale was *Grama;* and that for singable scales (diatonic or chromatic) was *Moorchana.* The statement that the chromatic preceded the diatonic means and includes 'the Grama preceded the Moorchana.' It tallies with facts. This leads us into an inquiry about the nature and condition of our ancient musical scale.

27. 'Grama' is derived from Sanskrit ग्राम *a village.* Just as an Indian village was the unit of society, so an Indian *Grama* was the unit of musical notes. If the village represents an assemblage of men, *Grama* likewise represents an assemblage or collection of notes. So has Sharangadev *described it. So too has Somanath § done. So again has

---

* ग्रामः स्वरसमूहः स्यात्—Sangitaratnakara.

§ स्वरनिकरो ग्रामः—Ragavibhoda.

Vyankatamaki || done. Mr. Clements is therefore right, despite Mr. Fox Strangways doubt, when he regarded the *Grama* as a mere unsingable 'string of notes,' which would remain as such until a starting point was chosen, when it became *Moorchana*. The modern chromatic-group-scale of Fig. 4—be it again noted—is a prototype of the ancient Grama. Both are unsingable till a selection of notes is made out of them and a singable scale is produced which, if from the chromatic-group-scale of Fig, 4, is called diatomic or chromatic scale; but if from Grama, a Moorchana.

28. 'Moorchana' is but a singable scale, while Grama is an unsingable one. In Sanskrit Granthas, Moorchana* is defined to be *an ascent and descent of seven notes* while Grama is described to be a mere string § of (twelve) notes. An 'ascent and descent' of swaras means singing them in the ascending or descending order. Such singing is possible only in the case of Moorchana, not in Grama.

29. Of Gramas, Bharata speaks in his *Natyashastram* 'There are two Gramas—Shadjagrama and Madhyamagrama. Each is said to comprise *twenty two Sruthis$*.' We have now for the first time come across the bugbear of 'the 22 sruthis,' without mastering which any progress we attempt to make in the field of music will, I fear, look like the progress of the ever-moving rats in a revolving cage. We shall, therefore, reserve, for the time being, all other subjects and make a thorough study, as much as possible, of the twenty two Sruthis.

30. 'Sruthi' is an ambiguous term. It is derived from Sanskrit श्रु—'to hear.' Whatever is heard is a sruthi. The Vedas were, before the invention of writing, invariably learnt by *hearsay* and hence called Sruthis. Since musical notes are recognised only by *hearing*, they too came to be known as Sruthis. In South India, a restricted meaning has been given to it, viz, *adarashadja* or fundamental keynote. But in the ancient literature of Indian Music, '*Sruthi*' was interpreted to be '*a species of sound and the originator of swaras;*' and from this interpretation a peculiar significance was imported to the term, viz, an *interval* between one note and its next door neighbour. Sruthi¶ and Swara† are so intertwined that Narada observed: 'Sruthi comes out of Swara as the butter comes out of the curd.' Both the words are sometimes confusedbly mixed and indiscriminately used for a note or an interval. I shall hereinafter use *Swara** ever in the sense of a 'note' and *Sruthi'** ever in the sense of an 'interval.'

31. We were hitherto under the impression that the chromatic group scale of Fig. 4 was the utmost length of a musical scale and that Fig 3. exhausted all the possible *vikritha* notes. Now I fear we have to clean our slates. For, both in Gowla and Mayamalavagowla, you have 'R_1;' and yet you sing that R_1 differently. Again, both in Sankarabharanam and Bhairavi, you have 'R_2'; and yet you sing that R_2 differently. So is the case with 'G_1' that occurs in Karaharapriya and Saveri; with 'G_2' that occurs in Kambodi and Sourashtra, with M_2 that occurs in Kalyani and Varali; and with N_2 that occurs in Bilahari and Bekada. The question that naturally crops up is: How and why is it that the same notes, in different ragas, produce different effects? In the attempt to answer this question, we are led to suspect that the two varieties—*Komala* and *Thivra*—of each R G M D N, of Fig. 3, are insufficient to produce all the different graces* of Indian music and that there must of necessity be more than two varieties of the Vikritha notes, so as to justify or account for the different effects of the same notes. The ancient texts on music only confirm our suspicion and require us to revise Fig 3 thus:—

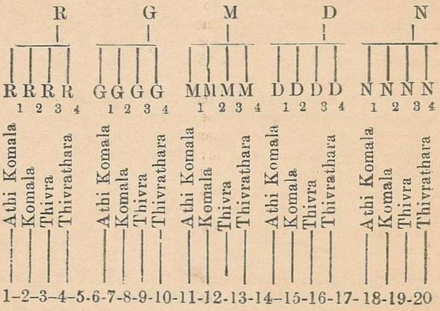

Fig. VIII.

We have thus obtained twenty notes of the *vikritha* type which, when tacked on to the two *Prakritha* notes S and P, give us in all twenty two notes. If we add the octave Sa, we have twenty three notes, which may be graphically represented thus:—

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |

S R^1 R^2 R^3 R_4 G_1 G^2 G_3 G^4 M_1 M^2 M_3 M_4

1—2—3—4—5—6—7—8—9—10—11—12—13

| 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 |

P D_1 D_2 D_3 D^4 N^1 N^2 N^3 N_4 S

14—15—16—17—18—19—20—21—22—23

Fig. IX.†

We have, in Fig. 9, twenty three notes, viz, S—P—Ṣ *plus* the twenty notes of the vikritha type

|| ग्रामवत् ग्राम इत्येवमुपचारो विवक्षित: ।
यथा जनसमूहस्य लोके ग्राम इति प्रथा ।
तथा स्वरसमूहोऽत्र ग्राम इत्युपचर्यते ॥
—Chathurdandiprakasika.

* क्रमात्स्वराणां सप्तानामारोहश्चावरोहणम् ।
मूर्छनेत्युच्यते ॥—Vyankatamaki.

§ केवल स्वरबृन्दम्—Vyankatamakhi.

$ अथ ग्रामौ षड्जग्रामो मध्यमाग्रामं चेति ।
तत्र द्वाविंशति श्रुतय: ॥
—Bharata's Natyashastram.

¶ श्रुतिर्नाम भवेन्नादविशेष: स्वरकारणम् ।
—Vyankatamakhi.

† स्वतो रञ्जयति श्रोतृचित्तं स स्वर उच्यते ।
—Sangitaratnakara.

*Vyankatamakhi, in his Chaturdandiprakasika speaks about both the terms thus:—'Sruthi is a matter of sound and forms the cause of Swara. As for the objection as to how could there be any difference between Sruthi and Swara, in as much as both of them are nadaroopas or forms of sound; the answer is: Just as there is a difference between a Tanka (sword) and Kirita (crown) though both of them are made of gold; so also Sruthi differs from Swara, the former being 'the measuring instrument' and the latter the 'thing measured.'

* 'Grace' is again an ambiguous term. It means a sound produced on the basis of either the timbre or the 22 Sruthis. I prefer the latter meaning.

† R_1 and R_2 of Fig. 9 represent R_1 of Fig. 4;
R_3 and R_4 of fig 9 represent R_2 of Fig. 4; and so on.

You will find that, as between these twenty three notes, there are twenty two intervals; these 22 intervals our ancients called as 'the twenty two sruthis.'

32. Now let us take a porcelain cup which, when filled with water and struck with a stick, gives a particular note. We will take this as the standard Sa. Then, take another cup with a note slightly higher in pitch and so on. If we have twenty six cups arranged in an ascending order and if we strike them in succession, we shall find that the sounds of the cups Nos. 23 24, 25, 26 are but the repetition in a higher pitch of the sounds produced by the cups Nos 1, 2, 3, 4 respectively.

33. Mr. T. D. Paterson, in his *Gramas or Musical Scales of the Hindus*, explains the same twenty two sruthis from another standpoint of view: 'The Hindus divide the octave into twenty two intervals which are called *Sruthis*, by allotting four sruthis to represent the interval which we (Europeans) call a major tone, three to describe a minor tone and two the semitone: not as being mathematically just, but as means of representing, to the eye and to the understanding, the supposed relations which these intervals bear to each other; merely to show that a semitone is half of a major tone and that the minor tone is a medium betweeen the major and semitone, being less than the former and greater than the latter. Mathematical calculation is out of the question. Perhaps they were induced to make this division of the octave by considering the minor tone as not divisible by two without a fraction and therefore made the whole number three to represent it: for, if we divide the octave into twelve semitones, this will give twentyfour quarter-tones or *sruthis*: but by allowing three to represent each of the minor tones instead of four, there will remain only twenty two, the number of Sruthis admitted.'

34. Pundit Subramanya Sastri of Tanjore goes to the extent of stating that there are even fifty three notes to the octave and quotes, in support of his statement, from Barton's *Text Book on Sound*, that 'the cycle of fifty three notes to the octave invented and carried on by Mr. R. H. M. Bosanquet deserves mention as the simplest of the many attempts to approach more nearly to just intonation. Of the fifty three notes, nine represent the large tone, eight the small tone and five the diatonic semitone.' We must remember that the modern musical ear has been so much atrophied as not to be able to hear more than twelve semitones. It will therefore take a very long time for us to enable it to hear the twenty sruthis and still longer time to hear the fifty three Sruthis. We will therefore do well to concentrate our attention, for the present, on the study of the twenty two Sruthis.

To be continued.

Short Story.

Adventures of Subhedhar Major Sardar Bahadur 'Jayaram Singh.'

No. 4.

By Dr. T. V. S. Sastri, L. M. & S.

"Certainly" said old Jairam Singh' as one rainy evening we requested him to entertain us to another tale, "far from being troublesome to me, it is really a pleasure to me to recall those days when youthful blood was coursing through my veins, when my limbs were strong and my body erect and upright and not as you see withered and shrunken. But the memories of incidents though exhilerating are not always pleasant, since now, I see that my acts, were almost always committed with a selfish motive and since I now feel that each deed that lifted me a step higher, brought sorrow to many of my countrymen's homes and ruin to many a household.

One of the most important of branches of the Army is that of the maintenance of communications between different divisions and between sections of the same force. Many a battle has been won because of the safe despatch of some message from one officer to another and the fates of kingdoms and empires have often hung on the valour and descretions of some of our despatch-carriers. I have heard it said that a very great battle in Feringistan (Europe) at a place called Waterloo, in which the interests of three Empires and many kingdoms were involved, would have ended in an entirely different manner, but for the timely intervention of a poor pedlar of buttons, who faithfully transmitted a message from the English General to a divisional Commander. Perhaps you might have read of it."

I nodded in assent.

"I once carried a message. The way I did it, may not rflect much credit on my valour. But it certainly was the means of accomplishing such a coupe for the British Army at perhaps the most critical period of its existence in this country.

The wisdom and statesmanship of the Governor of Punjab had made the most dangerous section of the Sepoy Mutiny, the Sikhs, from catching fire. When the flame of Mutiny blazed forth and stalked the land like a suddenly roused will O' the wisp and as soon as he knew that Punjab was as safe and loyal as any county of England, he hastened to despatch aid to distressed stations, where handfuls of white people were held up like sheep in pens. It was only a small army that was sent, but that small army consisted of Sikhs who were loyal to the core, brave in battle, and utterly oblivious to the inducements of those who manouvered the Sepoy mutiny. I went with them. The only other province of India, where the greedy policy of annexation and the devilish

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'doctrine of lapse' had not generated such a dread of the all-grasping steadily moving Feringhee, was Madras and so only Madras was capable of sending a similar (devastating) force of succour. The march of that column from distant Madras was a visitation, from the horror and terror from which our country will take many decades to recover. It came like the annihilating fire-belching cyclones, that old women are fond of frightening children and nervous people with. A charred track of villages among whose ashes the burnt bodies of hundreds of women were far from being rare, marked the progress of this column and cowed and terrified the people to such an extent that they never then or even now could dream of challenging the British arms by attempt at revolt.

It was imperative that a junction should be effected between the two armies and the despatch of communications between the two was almost impossible. The poison of revolution had been so thoroughly instilled into the hearts of the people by the wily Brahmin agent of Nana Sahib, and the country was so full of mutinous sepoys and truculent rebels that any messenger's life was not safe beyond five miles of our camp. And it was certain that before a courier could travel a score of miles be was sure to be caught. Disguises would not have been of much service, since, life was held so cheap in those days by both sides that the merest suspicion of spying was enough to hoist a man's body on the nearest tree, and send his soul to hell or heaven as the case may be.

Our Officers were perplexed and consulted our native officers as to the possibility of sending a trustworthy messenger, disguised as an ordinary man. Many European and Indian officers volunteered; But each on investigation, was found to possess some defect or some tiny mannerism that would give him away. My Subedhar recommended me since he had often seen me entertain my companions with imitating and mimicking many others. I was taken up to the Colonel.

The Colonel explained to me the urgency of taking a message to the Madras force, along with the risks attending the performance of the job and asked me if I could do it successfully.

I saluted, "I would do it if you allow me to do it in my own way" I replied.

The Colonel smiled. "What is your plan" he asked, more with the idea of humouring me and laughing my plan off, than with a belief that I would have a workable plan.

"Disguise is risky, my nationality, general bearing, direction of travel etc, will give me away and only result in my losing my life" I said, and then explained my plan,

He sat for a long time considering it, finally said "It sounds possible you might scrape through" and entrusted me with the commission.

I started early in the morning with six of my companions, all in full uniform. The letter from the Commanding Officer to the General from Madras was hidden in the sole of my right shoe. I had fully instructed my companions as to what they should do, and though they were a good deal surprised, the smiling command of my Colonel, asking them to obey me implicitly, assured them and they shrugged their shoulders indicating a finality which conveyed to me their decision to obey me.

By the time the bright Sun of the East looked down on us we were more than a score of miles away from our camp and we were proceeding at a walk to ease our tired horses, prior to the resting at the next big village. In the after-noon we commenced our march again. The further we went from our camp we noticed that the looks of the villagers seemed more and more doubtful. Though by now, people began to ask us boldly whether we were Sepoys *still* serving the Feringhee Sircar, we met with nothing hostile than looks till about sundown.

Dusk was coming on and blurring the landscape from view and we were congratulating ourselves that the first day's march, had passed uneventfully enough, when suddenly from behind a cluster of trees a volley was fired. One of my companions fell mortally wounded, while I myself fell from my horse.

Immediately my companions turned their horses and gallopped away as per my instructions. I picked myself up and after ascertaining that my companion's state was such that I could do nothing for him, drew my pistol and looked round as if I did not know where the enemies' ambush lay.

The precipitate flight of my companions raised a shout of laughter, and ere I knew wherefrom they sprang, about a score of rebels, surrounded me and five or six of them covering me with their rifles ordered me to drop my pistol. Hesitation in following advice is not always healthy and I realised that the present situation was one such and I droppd my pistol with a clatter. Immediately my jubilant adversaries came closer and began to bind my hands behind my back, and perform the other customary acts of welcome usually accorded to a prisoner, while I assumed as disconsolate and stupid a look as possible, as befitting the suddenness of the mishap that overtook me. They dragged me along on foot with them, their leader riding my horse without even so much as a "by your leave" to me, leaving my unfortunate companion's body to be devoured by the vultures and crows already circling high over us.

Fortunately for me, we were very near the camp of one of the chief Commanders of the rebels. They took me to him, beguiling themselves throughout the way with angry revilings at the (what they called) perfidy of my nation in not promptly shooting our officers and joining in their movement alternated with rude jokes at the bravery of my erstwhile companions. I maintained a rigid passive silence exercising very great control over myself, with the help of the thought, that a time will shortly come when these hilarious rebels will laugh with the wrong side of their mouths; aye ! not only they but many thousands bessides who did not even dream of joining or helping them. The leader to whom I was taken was a young man of about 30 years. He came of a junior rank and the Royal blood of Jhansi was coursing in his veins which urged him with every throb of his heart, to restore his humbled house to its former greatness and right the wrong done to the bereaved young head of his clan. Till recently he was brought up in all the luxury of an expectant heir to a big estate and when the blow of the dreaded doctrine of Lapse fell heavy upon the poor young widowed queen of Jhansi his hopes of enjoying a comfortable Jagir in the State were crushed too.

He had all the bravery, love of battle and other good qualities of a princely warlike race, while at the same time he was not at all lacking in the bad traits of wantonness, want of self-reliance, love of luxury and callousness to cruelty, of those, who have led a pampered existence depending for everything on the help of others. As soon as I stood before him and made an estimate of the man's character, I thanked my stars, that I happened to be taken to him and not to any of the really shrewd and capable leaders like Tantia Tope.

As soon as I confessed that I was a Sikh, the Mahratta Princeling began to let out a stream of such violent and abusive language that would have done credit to any street woman of a big city. I waited patiently for the fury of the storm to abate. At last he asked his attendants if they had searched me thoroughly and whether I carried any message. My captors said they had and that they had found nothing on me. As for my mission they said that ever since they routed my hundred companions killing about a dozen of them and capturing me a prisoner I had maintained obstinate silence and hence I was brought before the Maharaj. I smiled at this new piece of information concerning the number of my companions. The smile irritated the prince-ling,

"Well" said he to me" what have you to say for yourself." Then I bowed, "Maharaj" I said "I am an Officer of the White Sircar and I was taking a letter."

'White Sircar!' he cried. "There shall be no more white sircar in this country. We shall see to that. Where is that letter?"

"It is inside the sole of my shoe which is left outside." I said with a look of contempt at the escort which accompanied me and searched me.

Two of them ran out and fetched my shoe. Its sole was ripped open with a dagger and the letter taken out. The Prince himself knew English enough to read that letter from our Commander to the Commander of the Division from Madras.

"Are you dogs or men" he asked after a while, "that you prefer to lead a slavish existence, to being your own masters."

"What do you mean" I asked as if I did not understand him.

"I mean, you fool, why do you serve the Feringhees, instead of joining us in our noble attempt to secure freedom for our country?"

"We have eaten of their salt, and cannot therefore betray them in the time of danger; can we."

"Their salt!" "He exclaimed. "Are they feeding you from money brought from their country, you idiot! Know you not that they not only feed themselves sumptuously here but send shiploads of it every year home, while a few crumbs thrown to dogs like you makes you guard them and their illgotten gains in the cheapest way possible."

"Maharaj" I said, rather touched to the quick at the realisation that his words were not far from being right "why waste words unnecessarily, let us get to the business on hand."

"The business on hand that remains to be done hereafter" he replied, vexed at the briskness of my speech "is only your disposal; would you like to be hanged, shot or kicked to death?"

"If *Maharaja* will but give me a private audience for a few minutes, I might suggest a totally different way of disposal, which I venture to think might please your Highness better than the triple alternatives proposed."

"A private audience?" He asked.

"Yes. Let nobody but your Highness and your humble servant remain. Then I will speak out, what I came here to reveal."

"None should remain, is it? Not one?"

"Surely Maharaj is not afraid of an unarmed sepoy, whose hands and feet are bound with strong chords?" I smiled.

He sent all his retinue out. I stepped nearer. "Maharaj" I began "we are ourselves not overfond of these Feringhee Masters. We are as anxious as any of you to rid ourselves of this burden but we are not convinced of the possibility of success of your undertaking. Not only we, but many others are of the same mind. We are just waiting. Anything that makes us sanguine of success and we are with you and the Feringhee will be cast out into the sea along which he sailed in.'

"The future is never in human hands" he replied, "but any sensitive man will see that so far as human calculations go we are sure to succeed. Most of their sepoys are fighting for us, the people are with us, the princes hate them, Hindus curse them, and Musalmans loath them, and what can that handful of men do in this vast land of ours where every caste and creed has got its grievance against them."

"True Maharaj, they are only a handful! but that handful is a tough one to handle. They are determined people who fully realise the desparateness of their position. Strike or be stricken. They will strike and strike hard before they are stricken down. And most of all, some of our own people help them to overcome the others easily" I added hypocritically.

'Aye' he said, 'just like your Sikhs. Well well, these smooth words and pretences of sympathy will not save you from the gallows.'

'But Maharaj' I began and spoke for a long time with him. It is needless to repeat the conversation verbatim here. I told him that the army of Bengal had enough to do within its own boundaries; The two armies likely to fight well were those of Madras and Punjab; That neither of the two were formidable individually; if the two armies effected a junction the British chances of success were greater; A small force of about five hundred men might first meet the Punjab contingent and since the men were not overloyal, a show of force, the firing of a few shots, will make them turn against their officers; After which with the help of the newcomers the Madras force can be wiped out. If this manouvre were properly carried out the open allegiance of all wavering persons will be secured and in fact the game won. Finally the man was convinced especially when I said the man who could successfully carry out this scheme will be hailed as the Deliverer of the whole of the Hindustan and will be worshipped as the hero throughout the length and breadth of Bharata Varsha.

"And what about you" he asked.

"Maharaj, if we are to deal with the two forces one by one, we must use a little diplomacy. You will find that our General has asked the Madras forces to meet him on the 11th. It can very easily be changed to the 16th. Then we can easily deal with the Punjab forces first, which is a very easy matter, since, as I told you, the Sepoys will change sides as soon as the first volley is fired. Then can the weakling Sepoys of Madras, wearied with their long march, withstand the onslought of our combined attack, the interval between the 11th and 16th being ample for the proper disposition of our forces?'

"Your plan sounds feasible enough but—"

"Don't hesitate, Maharaj! If this coup is successfully effected then the war is practically won. The only two efficient armies wiped out, the people all over the country including the waverers will be emboldened to rid themselves of the local traces of the obnoxious Feringhee rule. You yourself will be hailed as the genius who planned and carried out the most successful of coupes."

The imagination of the Chief, captured by the vision, conjured up by my last sentence made it easy for me to twist this vain youth round my little finger.

"And now" I said, "Maharaj, should alter the date and send me along to deliver the letter to the Madras Army" "For God's sake" I added in an impressive whisper, "see that the ink be of the same shade. Since otherwise, I might be suspected, my life forfeited, and the whole plan spoiled."

The last caution settled him.

The alteration was made and I was sent to my destination unmolested and even specially protected.

Need I say that 16th was really the date fixed upon by our General! But even when the poor Mahratta youth did'nt meet the Punjab army on the 11th he only thought that we were delayed by unforeseen circumstances and loitered sufficiently long in the locality to get crushed between the Punjab and Madras armies."

The old Sikh sighed and shuddered and looked far from being proud of his clever trick. Perhaps the ghosts of a vain but brave Mahratta youth and his brown-skinned warriors scowled at him, while the moans of the widows and orphans of those betrayed fellow-countrymen rang shrill in his ears!

Miscellaneous.

Buddha Gaya to the Buddhists—II.

By G Harischandra Rao.

The Buddhist Missionary, Anagarika Dhammapala, writing in the *Indian Social Reformer* of 3-3-28 under the heading "Management of the Buddha Gaya Temple" has pressed the claims of the Buddhists for control of the same.

The historical information furnished by him may be represented by a table showing the periods during which the sanctuary has remained in the hands of different people :—

From 1202—to—1727	—Under the Musalmans.
1727—to—1877	Fakir Lal Gir, his successors, or proprietors of the 7 annas Tikari Raj, having been gifted by order of the Musalman Emporor of Delhi. (But, was the temple itself gifted or simply the village.)
1877—to—1884	the Buddhist King of Burma.
1884—to—July 1890	Utterly neglected, or abandoned.
July 1890—to—1892	the late Mahant (Hindu)
1892—to—this day	the present Mahant (Hindu).

The writer states "The Temple had never been under Hindu control." Under whose control had the temple been before it was damaged by Bhaktiyar Khilji in 1202 A. D.? Asoka died in 2233 E; according to Mr. De La Fosse; and can the Anagarika Dhammapala show that the temple was never in the management of Hindus between that event and the conquest of the Khilji invader? I am, further, curious to know if Fakir Lal Gir or proprietors of the Tikari Raj were Musalmans. The writer, again, says "The Buddhist King of Burma sent an embassy in 1875 to Buddha Gaya...The late Mahant was duly compensated and the temple passed into the hands of the Burmese Bhikkus." Now, I ask, what was the religion of that Mahant, and who appointed him? Is it not plain that the temple had been in the custody of Hindus previous to this arrangement by the Burmese King? What is, in short, the period of its existence in the hands of the Buddhists as compared with the period of its management by the Hindus? Have not the Hindus been, in fact, "guarding the Tree and the Temple" for centuries?

Again, the writer observes "The Temple would have remained under the Burmese Bhikkus had the Government of India not annexed Burma in 1885," The latter have, anyhow, annexed Burma, and the rights of the late Mahant transferred to the King of Burma now devolve on the Indian Government who have occupied his place : the late Mahant transferred his rights not to the Bhikkus, but to the King of Burma. The Indian Government restored the temple to the late Mahant after the fall of Burma : "It was he who organized the dual control in July 1890, keeping the outer control in Government hands, and entrusting the inner management to the late Mahant." Above all, I do not know if the late Mahant's transfer of his rights spoken of by Dhammapala have been a deed of sale or lease, before the Collector of Gaya handed over the temple to the Mahant in 1890.

Again, the writer says "The Budhists do not concern themselves about the proprietory rights of either the Mahant or the Government." If so, why should they attempt to purchase the temple? Says Dhammapala "They are willing to pay whatever price the Mahant demands.", and says once more "The Government say that the temple belongs to the Mahant, and when the Buddhists wish to open negotiations with the Mahant to purchase the Temple, the latter is prohibited from negotiating without the consent of the Government." I cannot, therefore, understand his statement "The Society does not want to own the Temple; its desire is to keep the hallowed site in accordance with the Buddhist form of worship." I think, on the other hand, that the Government are right in their attitude: for they feel they cannot go against the wishes of Hindus who have managed the temple for centuries.

Again, Dhammapala complains "The Temple and the Holy Tree are now desecrated. The Mahant is a Saivite and a follower of Sankara Acharya. The Buddha is venerated by the Vaishnava Hindus as the ninth avatar of Vishnu." If the Mahant is a follower of that Great Acharya, he will find no difficulty in respecting the sentiments of those who are devoted to Vishnu. Will the writer be satisfied with a Vaishnava Mahant? Is Vaishnavism identical with Buddhism? It is, anyhow, in the fitness of things that a follower of Sankaracharya, whose religion includes or resembles Buddhism so closely as to be stigmatised sometimes as '*Pracchanna Bauddha*,' should be in charge of the temple!

Again, is Sir Asutsh Mookerjee a Buddhist? If not, how can he be the President of the Mahabodhi Society, "the accredited representative of the Buddhists"? Says Dhammapala "The President of the Society is Sir Astosh Mookerjee, a Judge of the High Court." If, in fact, Sir Asutosh could consistenly occupy such a high post in relation to the Buddhists, followers of a religion that regards Buddha as an Avatar would be justified in managing His temple; Sir Asutosh is at any rate, not a Buddhist Bhikku; he is Judge of a High Court.

The writer alleges "No orthodox Hindu enters the sanctuary to pay worship or homage. Christians and Muhammadans freely enter the sanctuary with shoes on," Indeed, better behaviour could be secured without a change of masters. May I ask "Will the Buddhists have any objection, when followers of other religions enter the temple?," even if I may not ask "Will the Buddhists commit themselves to idolatry?" The writer admits that the late Mahant was kind to the Buddhists. The late Mahant was friendly to the Buddhists. The Bhikkus from different Buddhist cauntries remained in the Burmese rest-house paying worship to the Tree and the Temple" Such happy relations could be restored by force of public opinion.

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